The Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum post free

No. 219. OCTOBER, 1925.

Contents.

PAGE

Our Winter Work.	Front Page.
Notes of the Month	175
Temperance Notes	176
Babylon and China	177
The Sunday School a Crime Antidote	178
Scenes Associated with Servetus	180
Outlines of the History of Presbyterianism in Ireland	184
Unknown Friends	186
A Condemned Bishop	187
Laymen's League United Services	190
Reports	192

Our Winter Work.

With the coming of October, and the cessation of summer time in its early days, winter will herald its appearance. It will be needful to have our plans of work fully prepared and to begin their execution in good heart and hope. Already, a representative Committee, acting on behalf of the Non-Subscribing Church, has had under deliberation proposals for strengthening the spiritual life of our church. A circular making certain practical suggestions has gone out to the representatives of our various congregations. The result should be a quickening of interest and an incentive to be up and doing.

An exchange of ministers was thought of as a means of inaugurating common action, and Sunday, November 15th, was decided upon as a suitable date for the making of such ministerial exchanges. In order that such may have the desired effect a special effort should be made to ensure large attendances in our different churches on November 15th. Timely appeals and active propaganda work should secure compliance, and a really good beginning made possible. For, such a general exchange is merely preparatory to the particular work which each congregation will undertake on its own behalf. It may do this alone or in friendly co-operation with some neighbouring congregation or congregations. Special services or meetings, either on the Sunday or on some suitable week-night, suggest themselves as means to the desired end. October should be a month of careful thought and fore-sight in preparation for November's active campaign.

One thing should be borne in mind: What is proposed is really a practical test of our fitness to survive and make progress. If we cannot awaken enthusiasm amongst our own members and stimulate them to wholehearted endeavour for spiritual ends, it is useless to look outside our own community for new adherents. The outsiders have a right to ask, as they will inevitably do: What does your faith mean to you who profess it? If you are indifferent, unconcerned about nothing but ease and selfish indulgence, that is no commendation of your cause. A tree is known by its fruits. If you merely display spiritual sterility, neglect of worship, detachment from your church's enterprise, that will serve as your condemnation and prejudice also your church's success. There is need of co-operative and most cordial endeavour.

It may stimulate us to the securing of this if we bear in mind that simultaneously our fellow-workers in America and Great Britain are undertaking similar enterprises. The American Unitarian Association has planned a very extensive campaign among the churches in its constituency while in England and Wales Unitarians are responding most heartily and widely to the timely appeal issued to local associations by the British and Foreign Unitarian Association. To feel ourselves a part of this wider movement abroad should have its practical incentive for us, and enable us to make the greater effort for all-round improvement of our religious position.

Notes of the Month.

We would earnestly direct the attention of our readers to the different items of unusual interest found in the present issue of the Magazine. A united endeavour is to be made to strengthen the spiritual life of our Church. That is really a call and challenge to us all and concerns us all. If the present opportunity is missed it means not alone present failure—it handicaps any future endeavour of the same character. The consolidation of our religious resources is our first aim. To fill up our failing ranks, to rally together all our real and professing members, to make stronger our various institutions—in these directions our urgent duty lies. Having accomplished these things, we can present a strong and united front to the world and provide an object lesson that will not fail to appeal. Recently, we have referred to great achievements which characterised the past century at home and abroad. But a new century of service and spiritual opportunity is opening before us. It is for us to show ourselves worthy of our great spiritual progenitors and make their free faith and fidelity ever more powerful and persuasive in the life of to-day.

* *

The many friends of the Rev. Alfred Hall in this country will feel heartfelt sympathy with him and his wife and family in the great and unexpected loss they have sustained by the death of their elder son, Mr. Alfred Morley Hall. Barely twenty-one years of age, he had already shown abilities of an unusual order and as a classical student at Oxford had won deserved success. He was about to prepare himself for the work of our ministry, and had during the summer successfully passed the entrance examination to the theological course at Manchester College, Oxford. Unfortunately, during the vacation and after a very successful holiday, the sting of some insect on the face developed fatal consequences, and a most promising career thus tragically came to an end. The profound sympathy of a wide circle of friends from far and near was evident at the funeral, and we know that here in the North of Ireland are many persons whose hearts were deeply stirred by the sad and unexpected news outlined above.

* *

We are asked to announce that copies of the Non-Subscribing Presbyterian Calendar for the years 1924 and 1925 may be had from the Rev. A. L. Agnew, B.A., at 8 College Park East, Belfast. These two together give a good pictorial representation of the majority of our churches in town and country They may be had at half price as above.

* *

The American controversy respecting Evolution has already had interesting consequences and is responsible for one good story. According to this the Dayton successor of Mr. Scopes, who was condemned for teaching evolution in his school, is a young man called Darwin. On his appointment he was asked if he believed in Evolution. "Certainly," was the reply, "but I'm not such a fool as to teach it in the school.' However, the cause of truth still proceeds and in several outstanding American papers and periodicals interesting articles have appeared making plain the force and reasonableness of the evolutionary hypothesis. Not the least able and convincing among such contributions was a very temperate and carefully-reasoned article by Sir Oliver Lodge. There is hope that even the Tennessee mentality may receive an awakening at long last. And if that desideratum is achieved abroad, obscurantism at home is not utterly hopeless.

* *

We would call attention to the article in this issue which appeals for widespread support of the Ulster Hall Service on Sunday Evening, November 1st. So far, we have had three very successful United Services. Let us see to it that this is a worthy successor.

Temperance Notes.

The Bible (Continued).

Wine is a Mocker.

Perhaps this is the best known text among Temperance Advocates and others. But it is worth repeating and remembering that it is from the Proverbs :—

"Wine is a mocker, strong drink is raging : and whosoever is deceived thereby is not wise." Prov. 20 : 1.

John the Baptist.

I like this prophecy concerning the yet unborn "forerunner." It is the angel's words as he speaks the encouraging good news to re-assure the good priest Zacharias :—

"Fear not, Zacharias . . . . thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost." Luke 1 : 13-15.

Wine Useful.

Here is another instance where the Book of Books states definitely wine is useful. David is provided with many things for a journey, including a "bottle of wine." He asks why these things were provided and is told, and this is what is said of the wine :—

. . "And the wine, that such as be faint in the wilderness may drink." 2 Samuel 16 : 2.

We know that many Total Abstainers keep spirits in the house against sickness and faintness. They certainly have Holy Writ in their defence.

Ecclesiastes.

Many do not quite know what to make of the Preacher with his vanity of vanities, **all** is vanity. For should you say he looks upon the drinking of wine as vanity, remember also he thinks many other things to be vanity (reading of books for example).

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart." Eccl. 9 : 7.

Vegetarianism and Total Abstinence !

This of course comes in the Good Templar's vow. They keep the second part, but very few adhere to the first and abstain from flesh. Still it is in the Bible. What shall we say ?

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14 : 21.

Many a good Christian though he sees no harm in taking an occasional glass of ale, or even wine, many indeed believe them good as appetisers yet have given them up, and become total abstainers for the very reason suggested here—that they may not cause their brother to stumble. They see the awful havoc wrought by the over-indulgence, and though honestly believe themselves sufficiently self-controlled to avoid this themselves, yet for the sake of those that have not that control they deny themselves,. It is a Total Abstinence vow to admire.

What of Jesus ?

Our city friends have probably seen the letters recently appearing in the Daily Press (the "Northern Whig"), about the Bible and Drink, and here reference was made to Jesus turning water into wine, and the very best of wine we are told. Jesus was silent on many matters we would have wished Him to advise us. But we do know that He desired us to live as Children of God, which at once rules out drunkenness. He certainly sat at the table where wine was served, and by his enemies was accused of being a "wine-bibber." We can take that from whence it comes. Still we cannot say the Master was a Total Abstainer, nor can we say he was not. Why not leave it at that ? When speaking of those that caused "others" to stumble he could not have been more severe. "It were better that a millstone be hanged about his neck etc." Jesus came to save "the lost," among the lost are the drunkards. And among the fruits of the Spirit, says His greatest Apostle, is Temperance, or self-control. P. G.

Babylon and China.

When the Jews were taken into exile in Babylon, some got as far as China. The Bible doesn't give us any record of who they were or how it was they got so far. The Book of Ezra only gives us a register of the families in Babylon. Tablets and manuscripts exist giving the history of this Jewish colony in China, " and families to the number of one hundred and fifty persons still live who claim descent from Jewish stock, albeit the word Jew has lost its meaning to them."

Mr. A. Horne, who is evidently a Jew himself, is greatly interested in the remnants of this community and has been making researches, and only quite recently visited the locality of the ancient settlement, at K'ai-Fêng-Fu. His stay was only a short one, and two men that he was in touch with, father and son, would be better described as Jewish Chinamen. " Their dress, physiognomy, language, manner of living, and religious observances, are similar in every way to those of the natives around them. They have been completely absorbed." There is evidence of ancient Jewish settlements not only at K'ai-Fêng-Fu, but at Ningpo, Hangchow, Nanking, Chinkiang and Sianfu. Missionaries and travellers in days gone by have reported Jewish communities at these places. " As far as we know of these centres, Judaism has been wiped out, without leaving a trace ; as completely effaced, as we say in Jewish, as last year's snow." Yet throughout these places there were synagogues, " and a beautiful temple, several times destroyed by floods and other natural causes and as many times rebuilt." Very little is left of the manuscripts and scrolls of the Law.

The existence and fate of this ancient Jewish community in China, while elsewhere throughout the world the Jewish nation retains its vigour, and shows revival rather than decadence, gives some interesting points for thought.

These Jews who got as far as China, and those who followed after, possibly were well out of the way when the invasion of their country took place and Jerusalem was levelled with the ground. Probably, they were travelling for trading purposes, and settled down in various centres among the Chinese, who normally are a quiet, hospitable people; however disturbed their present condition may be. Wherever Jews have settled in Europe, they have had to make their homes among people who were alien and hostile to them, with the result that there was no difficulty in their remaining a separate race. Their religion with its synagogue worship and the Law, prevented inter-marriage and absorption among the natives of the countries where they lived. The very intolerance they had to contend with, made them, if anything, more pronouncedly Jewish than they would have been, left to themselves. So long as they kept themselves obedient to the Roman Government, they had all the latitude they wanted, and beyond paying tribute scarcely knew themselves a subject people, and in some cases, such as that of Paul, were assimilated into Roman Citizenship. " I was born free." Paul had not the same difficulty, as some of the other apostles had, in adapting himself to the Gentiles.

There is record of seventy tribal families in 1164 coming to the court of the Emperor of China. " You have come to our land," he said to them, " reside in K'ai-Fêng-Fu, and follow the faith and customs of your forefathers." That very hospitality proved to be their undoing, as Jews. A later tablet of 1663 lays less stress on the differences between Judaism and the Chinese religion, and points out the similarities between the two faiths, and the fact that the Scriptures were no different in essence from the Chinese classics. " It is not tolerance, but a gradual losing of Jewish self-

consciousness that exhibits itself therein. Laxity as to religious observances, as to ritual, the continuity of the line of Rabbis, and all the rest that is the hall-mark of Judaism, ended in the extinction of this old community.

In a liberal faith, there is danger of making light of the forms and ritual we have inherited, the neglect of the sacraments, of church attendance, ordination, baptism. With their gradual disappearance, the force that went with them disappears, and in course of time the community itself disappeared. The fate of the old Jewish community in China is an object lesson of the danger of carelessness and laxity in religion. ULLIN.

The Sunday School a Crime Antidote.

Regular attendance upon Sunday School during the period of character-formation would cause the criminal courts and jails to close, for there would be no "raw material" to work on. This is not a platitude from the puplit. It is an expression of belief of a judge who has had long experience. In the eighteen years that he has sat on the bench in two courts, Supreme Court Justice Lewis L. Fawcett, of Brooklyn, has had more than 4,000 boys less than twenty-one years arraigned before him, charged with various degrees of crime. But of this large number only three were members of a Sunday School at the time of the commission of their crimes. And, says Justice Fawcett, as he is quoted in the *New York Herald Tribune.*

"Even these three exceptional cases were technical in character and devoid of heinousness, so that they are scarcely worth mentioning. All three cases had a girl in them. In one, a young man who wished to make a pleasing impression on a new sweetheart, and not being well clad, stole an overcoat. In another, the young man was arrested for carrying a pistol without a permit. He said that he wished to protect himself against a gang member, who had become aggrieved because he had taken his girl from him. In the third, the young man drew a penknife on his opponent in a quarrel over a girl.

"In view of this significant showing, I do not hesitate to express the conviction that attendance by young men at Sunday School or other regular religious work, with its refining atmosphere, is signally preventive against crime and worthy of careful study by those who are dismayed by the increase of crime on the part of the young men of America.

"In 1,092 suspended criminal sentences, only sixty-two of the young men were brought back for violation of the conditions of their paroles. In each suspended sentence case I insisted upon the return of the youth, if he was a Protestant, to a Sunday school; if a Roman Catholic, to attendance at mass, and, if a Jew, to attendance at a synagogue or a temple. In each instance I had the earnest co-operation of the minister, the priest or the rabbi, and in each case I saw to it that the young man had a job to go to as soon as he was freed on parole. In virtually all of the suspended sentence cases the reform was quick and, I believe, permanent."

And the method that will produce the desired results in Brooklyn, believes Justice Fawcett, will produce them anywhere. Moreover, he is assured that what is good for the youth would be equally salutary with adults.

He asserts:—"That sustained, wholesome, moral atmosphere imparted through habitual attendance upon Sunday School and Church will expel criminal impulses.

"*Any man not contributing to support some church or organised religious work is living on charity*—riding on some other man's transportation. If he really desires abatement of crime he should ally himself with those agencies which prevent or abate crime."

One Hundred Years Ago.

In the minutes of the General Synod of the Presbyterian Church held at Coleraine, June 28th, 1825, one finds signs of the coming storm of 1827. Overtures—Mr. James Elder gave notice, that he intends to move at the next General Synod that subscription to the Westminister Confession of Faith shall be required of all initiants into the Ministry of this Church.

3rd. Overtured and agreed to—That as soon as the Moderator of this Synod shall learn, upon any occasion, that a Professor is to be chosen in the Belfast Academical Institution, he shall immediately advise the several Presbyteries, and that each Presbytery shall thereupon appoint a Minister and Elder to meet the Moderator in Belfast, and after examining testimonials, to give their opinion respecting the qualifications of candidates, which opinion the Moderator shall communicate to the Electors, specifying the candidates whom *they* consider eligible.

4th. Overtured and agreed to—That this Synod deeply regret, that, by the appointment of some persons holding Arian sentiments to Professorships, in the Belfast Academical Institution a diminution of public confidence in that Seminary has been produced. Another overture directed the Synod Committee in cases of election of Professorships that they recommend none but persons of orthodox sentiments and expect and trust that the Managers hold in view the opinion of the Synod.

5th. Overtured and agreed to—That it appears in the year 1726, the Presbytery of Antrim were separated from the General Synod of Ulster, and have not since that period held any Ecclesiastical connection with the Synod in matters of doctrine, discipline or jurisdiction. Against this, Rev. N. Alexander of Crumlin dissented.

The Antrim Presbytery in 1825 was made up as follows :—

1st Belfast—Dr. Bruce and William Bruce ; Downpatrick—Dr. Nelson ; 1st Newtownards—Joseph Osborne ; Belfast—Thos. D. Hincks ; 1st Larne—James C. Ledlie ; 2nd Belfast—Wm. D. H. M'Ewen ; 1st Antrim—James Carley ; Ballyclare—William Heron ; 1st Holywood—James Alex. Johnston.

As some of the orthodox churches of the present day in country towns are styled First, it is well to note those in list, as published by the General Synod.

The personnel of the Committee examining students at the Institution is interesting. Amongst the names, Rev. Henry Cooke, *Moderator ;* Henry Montgomery, Fletcher Blakley, J. Mulligan and Samuel C. Nelson, while amongst the students' names, David Gordon, John Scott Porter, John Campbell, John Porter, William Campbell, Adam Montgomery.

Considering the mode of travelling one hundred years ago with all its discomforts, there seemed a very good attendance at these Synods of Ministers and Elders. Rev. John Mitchell came from Newry with his Elder John Boyd. *First* Dromore had Rev. S. C. Nelson, and Elder Alex. Knox. Moneyrea, Rev. Fletcher Blakely, and Elder Gawin Orr. Ballee, Rev. David White with Richard Stitt, while Rev. John Watson came from Greyabbey.

In these days the number of elders who attend our Synods with all the ease and luxury of modern travel at their command is disappointingly small.

Antrim Presbytery next year has its two hundredth anniversary, may it be worthily celebrated by a revival of interest amongst our laity in our Church work and Church history.

MARRIAGE.

EAKINS—NEILL—September 1st, at All Souls' Church, Elmwood Avenue, by the Rev. Alexander O. Ashworth, Charles Roberts Eakins, to Elizabeth May (Lily) Neill. Both of Belfast.

Rankin for Radio

Everything from a Cat-whisker to a Multi-valve Set

Hear the New All-Stations

3-VALVER

12 gns.

Service

We build your receiver with best components to suit your special requirements; or if you want an old set brought up to date we will rejuvenate it for you and lend you one of our own

Complete Outfits installed at shortest notice

The "last word" in Radio

The New Loud Speaker

3-VALVER

12 gns.

"When you get it at Rankin's it's Right"

Radio Manager Mr. George Hill

Rankin & Co

4 Berry St., BELFAST

(Royal Avenue end)

Testing Station Ballyholme

Scenes Associated with Servetus.

[We have pleasure in continuing from the "CHRISTIAN REGISTER" the following interesting experience of Dr. Wilbur, our visitor last June.]

PART II.

Bologna, Augsburg, Basel, and Strassburg were further stations on Servetus's journey through life, and three of them I had visited before, though they have no personal associations. But in Paris one comes closer to Servetus. Here he studied medicine and discovered the pulmonary circulation of the blood at the University; here he lectured on astrology and made such bitter attacks upon the medical faculty for their neglect of it that they instituted a process against him which, had it not turned out in his favour, might have led him to the flames even earlier. The records are extant in the library of the Ecole de Médecine, and are spicy reading. Here he had his first encounter with Calvin. In the Bibliothèque Nationale is one of the only three extant copies of his *Restitutio Christianismi*, which brought him to the stake. It is most jealously guarded as one of the most precious books in the world; but I was permitted to see it, and at length to take it in my own hands and examine it at leisure. It seems to have been scorched by fire, and it is guessed that it may have been snatched from the pile of his books committed to the flames at Vienne, to be later used in evidence by the prosecution at Geneva. In the manuscript room is also a manuscript draft of this work, bearing strong resemblance to his own hand, and other interesting Servetiana. There is also to be seen in the Place de Montronge, facing the Mairie of the fourteenth arrondissement, a marble statue of Servetus by Jean Baffier, erected in 1908. It must be confessed that this statue, like those at Vienne

and Annemasse, seems to have been inspired less by a desire to honour Servetus than to tarnish the fame of Calvin, and that its sponsors not only hated Calvin and all his works, but also have no connection with liberal movements in the Christian Church. The inscription proposed for the pedestal was in such bad spirit that it was censored by the authorities, and certain spaces are left glaringly blank.

After leaving Paris, Servetus settled in Vienne as a physician, and passed twelve happy years under the patronage and roof of the Archbishop. But in his leisure hours he gave himself again to theology, and in 1553 issued the book I have mentioned, carrying further the anti-Trinitarian views of his two earlier books, which had made the Rhine cities too hot to hold him twenty years before. His authorship was soon betrayed, and he was brought to trial by the Inquisition, and condemned to die at the stake. He enjoys, in fact, the singular distinction of having been burned at the stake no fewer than three times. He broke jail and made good his escape while his trial was still in progress, and when the civil court had found him guilty it caused him to be burned in effigy at Vienne. A few months later he was arrested at Geneva, tried and condemned by the Protestant authorities there, and burned in the flesh. Two months later the Catholic Church at Vienne proceeded to do its duty, tried and convicted him in the ecclesiastical court, and caused him again to be burned in effigy.

Vienne is an interesting little city on the Rhone an hour below Lyon, a centre of old Roman culture, and full of Roman remains ; though back from the river, and along the little stream that joins it there, the winding streets and noisy textiles factories remind one singularly of some New England factory town like Ware or Woonsocket. One may still see the prison from which Servetus escaped, though now much transformed, and the Cathedral where he worshipped ; but the Archbishop's palace has perished. It was long before I could get any trace of the place where he was twice burned in effigy, but at length I ran down a gentleman who identified it as a little square between a parish church and the little river. The Servetus monument is more easily found. It was erected not long after the Paris one, and is in the Jardin Publique, not far from the railroad station, though it is not worth going far to see. He is further honoured in the city which was so determined to blot him out of existence by a Boulevard Michel Servet at the southern end of the city.

The scene of the final tragedy was Geneva, and that for a Unitarian teems with thoughts of Servetus and his terrible fate almost more than with memories of Calvin. The Hotel de la Rose, at which he lodged until his arrest, no longer exists, but it stood at the corner of the Place du Moulard and the rue du Rhone. The Cathedral where he went to hear Calvin preach, and was recognised, and the church of the Italian congregation just below it on the hill, where he is said to have been arrested as he was leaving service, remain much as they were. In the Hotel de Ville, the council chamber where he was tried during weary weeks, surpasses in its fatal interest the rooms in which the Alabama claims were settled and the Red Cross was founded. Outside one can identify the spot where the sentence of death was read to him, leaving him weak and faint, and can follow every step of the Via Dolorosa by which he was led out to his Calvary at Champel a mile away. One can find the site of his prison, though the building itself has been rebuilt.

As one follows the tram line to Champel, one comes to a narrow Rue Michel Servet. Down this lane he walked to his place of suffering. At the foot of the lane, and a little to the left stands the expiatory monument erected three centuries and a half later by members of Calvin's spiritual family from all over the world. But

the actual place of execution was higher up, at a flat spot now within the grounds of a Catholic hospital. Here, of course, the monument could not now be placed, so the nearest available site was used. No Unitarian will be willing to visit Geneva without going to this spot to meditate upon the meaning of the tragedy.

Of even keener interest to me, however, were the records of the trial in the city archives at the Hotel de Ville Time was when they were kept under lock and key so closely that no one might see them to keep alive the memory of Calvin's and Geneva's disgrace; but they were published a generation since in one of the volumes of Calvin's very works. The keeper of the archives readily granted my request to see them, and I turned over the pages at leisure. There in sixteenth century French, though not difficult to read, were the whole records, the original complaint drawn up by Calvin, Servetus' answer, the details of the trial, two autograph letters from Servetus in prison, written in a clear, firm hand, perfectly legible every word, and finally the original death sentence. They are the most moving human documents I have ever seen, and I had photographs taken of several pages for our museum case in the library at Berkeley.

Geneva contains no statue of Servetus. It was proposed to erect one in the same year as the Paris monument, and a fine seated statue was done in bronze by Miss Clothilde Roch. But the sponsors for it and their motive appeared to be so bitterly anti-Calvinistic that it was not judged right to have the statue erected in a city which after all has owned so great a debt to the great reformer, and permission to erect was refused. It was therefore placed half an hour away, just over the French border, in the main square of the little city of Annemasse. The statue seems to me quite the best of the four that I have seen, but its location is unfortunate. Some two generations ago a project was broached among the Unitarians of America to erect a monument to Servetus, but it was dropped on the ground that it would offend the orthodox. I hope, however, that the time may ere long come when Unitarians will feel it their especial duty and privilege to erect at some suitable place a worthy memorial of their most conspicuous early martyr.

Spain honours Servetus as one of her most illustrious sons, treasuring the honour of his scientific discoveries and trying to forget his heresies. I could not discover at Barcelona that the erection of a monument which had been authorised there had ever been accomplished. But Madrid possesses three memorials of him. In front of the Anthropological Museum, not far from the southern railroad station, is a statue executed in concrete and now badly weathering away. It shows him seated, and wearing a doctor's cap and gown. It was erected half a century ago at the instigation of Dr. Pedro Velasco, who was a great admirer of Servetus and the founder of the Museum. Again in the court yard of the building of the Faculty of Medicine in the Calle Atocha, also near the southern station, at the right as one enters, is a large medallion of Servetus, one of some forty Spaniards eminent in medicine which adorn the court. Finally there is a Calle Miguel Servet, half a mile west of the southern station. It is not an attractive street, and it lies among the shops and dwellings of the poor. On the whole I believe he would have liked to have it so, and that if he could return to earth he would like to live there, curing their ills, soothing their troubles and receiving their gratitude, and love as he did that of the poor at Vienne.

The Business Agent, the Rev. G J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

"Spiritual."

A circular is being distributed through our congregations calling attention to a scheme of united action, such as a plan of exchange, by which congregations on a given date may hear other ministers, and starting special efforts in every congregations to make what would really be a revival; the circular calls it "strengthening the spiritual life" of our Church.

The term "deepening the spiritual life" began with the Keswick Convention That was started by Canon Battersby, the vicar of St. John's, Keswick, and Mr. Wilson, of Broughton Grange, about fifty years ago. The writer saw both these gentlemen, now long passed away. There is a very beautiful portrait memorial to Canon Battersby in St. John's Church. The Convention has since its commencement been the means of attracting people from all over the world to Keswick, and Convention week used to be, and perhaps still is a time when all accommodation in the town is taken up. Entering the tent, the first thing that attracted attention was the large motto over the platform: "All one in Christ Jesus." In a locality associated with great names—Southey, Wordsworth, Coleridge, and now the memorial to Ruskin on Friars' Crag, with all the beauty and romance of the surrounding scenery—truly the Spirit of God witnessed to the spirit of man. To hear in the early morning amid the stillness of the hills, the rising of the Psalm, "All people that on earth do dwell" is in itself an experience, to which only the indifferent can be heedless. And, long ago, the writer himself happened at a very early hour to be at the gate of the enclosure where the tent was, and two dignified gentlemen came out, one elderly and the other much younger, and the senior gentlemen remarked "It's a glorious reality."

I don't know what the theology is that is in vogue or whether or not there is still the same tone about it; but I have never forgotten those words. Do they convey nothing to us? Does anyone ever hear those words spoken quietly at a Church door, as the congregation leaves? I think if sincerely and spontaneously such words were known to be uttered, the preacher whoever he might be would wish to have no greater reward. A preacher's theology may have all sorts of blemishes, the message suffers because of the blemishes; but behind them all there may be reality. That seems to have been the impression Spurgeon gave, and we are thankful that his theology belongs to a pasttime. But Spurgeon had a big, loving, sympathetic heart, and he founded Orphanages. The "Christian Life" told us lately, that Dr. Martineau never passed the Salvation Army without raising his hat. Doesn't that convey a great deal?

It is good to feel it is our duty to get our ideas about God and the Soul as clear and as reasonable as we can; but even so, those in themselves do not make the spiritual life. There is a thought, I am still pondering, for I haven't got to the bottom of it: "What does 'Spiritual' really mean?" A man may be educated and yet not a religious man, and yet on the other hand he may be both, and yet not be a spiritual man. A man may be spiritual and yet neither intellectual nor religious, or he may be all these combined. The Church people at Corinth were religious, and perhaps as intelligent as it was possible to be; but Paul told them, "Ye are not spiritual." There were envyings and jealousies, and factions among them, some were of Paul, some were of Apollos. They hadn't got to the root of the matter, they hadn't got to the reality.

It may be a startling thing to say, but there have been atheists who were truly spiritual. They forgot themselves in working for other people, in bringing food to the starving, righting wrongs, helping to ease

humanity of its great burden. They couldn't help it, they were impelled to do it, love, compassion impelled them. They had broken with the faith of early days and the times had not yet provided them with another; but they took the practical precepts of Christ and lived them, and wasn't that living the spiritual life, to do the right simply because it was the right, to do good without thought and hope of reward? What impelled them? They couldn't have answered, but it was the spirit within made in the image of God's eternity. The head said "No!" but the heart said "Yes!" Surely the spiritual life means, to bring the power of an endless life into the life of every day, as Paul said, "To his own Master a man standeth or falleth."

ULLIN.

"Outlines of the History of Presbyterianism in Ireland."

BY DR. HENRY MONTGOMERY.

THE ACADEMICAL INSTITUTION AND THE GENERAL SYNOD.

During the early portion of this period, a tolerably good understanding existed between the Institution and the Synod. The Seceders and Covenanters, also, afforded a valuable supply of Students. But an event occurred in the year 1821, which, as it produced momentous consequences, deserves to be distinctly set forth.

In that year, Dr. William Neilson, who held the united Professorships of Latin, Greek and Hebrew, died suddenly on the 27th April. A successor was accordingly to be chosen; and four prominent candidates appeared in due time, viz., Mr. R. J. Bryce, the Rev. W. Bruce, Mr. Kyle, nephew to the Provost of Trinity College, and Mr. Repp, patronised by Mr. David Kerr, the brother-in-Law of Lord Castlereagh. All those gentlemen advanced high literary claims, and the last three possessed strong subsidiary recommendations. Dr. Bruce was well known to be justly a favourite with Lord Castlereagh, and the appointment of his son was likely to conciliate the Government; or, at the worst, the affluent friends of Dr. Bruce, who had hitherto kept aloof from the Institution, were sure to become liberal subscribers. Mr. Kyle's appointment might also have conciliated men in power, from his connexion with Dublin College, and Mr. Kerr's protegè had evidently good Government interest. Now, it is no disparagement to the electors of the Institution to allege, that, under the circumstances then existing, they should lean to the candidate whose election, other things being equal, was the most likely to secure the restoration of the Parliamentary Grant, or large private contributions. On these grounds, Mr. Bruce and Mr. Repp became the most ostensible candidates; but as a counterpoise to their subsidiary recommendations, Mr. Bryce's *orthodoxy* was brought prominently forward; and Dr. Cooke, who had even then acquired some celebrity, became his ardent companion. Thus, for the first time, was the question of theological opinions introduced in connection with a merely literary Professorship, in the Belfast Institution. A new ingredient of bitterness was therefore thrown into the contest; and no election ever created so much interest, or roused so many angry feelings. The result was favourable to Mr. Bruce, by a small majority over Mr. Repp, and a large one over Mr. Bryce. A violent clamour was immediately raised by Dr. Cooke and the other friends of Mr. Bryce, who was held up as superlatively the best scholar amongst all the candidates; whilst it was alleged that Mr. Bruce was chosen by Arian voters, because he was an Arian Minister. Both these allegations were utterly without foundation, for although Dr. Bryce was even then a very admirable classical scholar, and is now a Teacher

of distinguished eminence, his appearance, during the severe public competition which was instituted to test the requirements of the several candidates, was certainly not superior to that of Mr. Bruce—whilst the latter had greater age, and greater experience as a teacher. Although at that time by no means personally favourable to Mr. Bruce, on account of the early opposition raised against the Institution by his relatives and friends, I should certainly have voted for him, on the simple ground of scholarship and "aptness to teach" had I then been an elector. This I say, without desiring to undervalue Dr. Bryce, for whom I actually *did* vote on a previous occasion; and for whom I entertain the highest respect, both as a scholar and a man. The allegation that Mr. Bruce was elected by Arians, or by Arian influence, is wholly without foundation. In point of fact, he was strongly opposed by two-thirds of the Unitarian voters; whilst his election was carried by the influence of Sir Robert Bateson, at the head of the Episcopalians, and by the Moderator of the General Synod, as leader of the Calvanistic Presbyterians.

I have entered thus minutely into the details of this memorable Election, because it led, step by step, to the alienation of the Presbyterian Synods from the Belfast Institution, and indirectly, to the Remonstrant separation. At the Synod, in Newry, in the year 1822, and at Armagh, in 1823, it produced bitter statements and acrimonious discussions, and at Moneymore, in the ensuing year, it was made the groundwork of a claim to which the Institution ought never to have acceded—a claim to have the Testimonials of all Candidates submitted to the inspection of a Synodical Committee, with a view to direct the choice of the Moderator, and to compel his voting, at all times, for a Trinitarian only. This objectionable demand was not carried in the Synod, until after a warm debate which widened the breach between the Calvinistic and Arian parties, and that breach was rendered still greater, at the same meeting, in consequence of a motion introduced by Dr. Cooke, condemnatory of a sentence in the Preface to Dr. Bruce's Sermons, which declares that Arian opinions "were making extensive, though silent progress, in the General Synod of Ulster." Thus did the excellent Dr. Bruce and his son, although themselves the calmest and most moderate of men, originate an excitement and contest, whose influence will extend to remotest generations, through the wonderful combinations and dependences of events.

(To be Continued.)

Listening-In.

A Topical Causerie.

What's in a Name?

Lewis Hind, art critic, editor, and essayist is just publishing a volume of reminiscences, with the peculiar title, "Naphtali." Much of the material has been previously issued in the "Sphere." Those whose curiosity is awakened by the title should refer to the Book of Genesis 48 : 21.

The Beauty of Life.

Professor J. Arthur Thomson is always refreshing. Last year he gave us some delightful talks over "the wireless." He writes almost weekly in John O'London's and other journals. And now he is writing "The New Natural History" (Newnes, 1/3 each part). Here is a quotation from this last work :—

"Think of some beautiful sights : a troop of Shetland ponies racing in a field, a dozen lambs playing "tig" in the meadow, a king fisher darting up stream like an arrow made out of a piece of rainbow, a shoal of mackerel in a sunlit sea, a bank of shells splashed by the tide, a spiders' web covered

with hoar frost, the butterflies flitting from flower to flower, a living sunstar gleaming like a tiara of rubies, a fleet of jelly fishes throbbing in the waves, a coral-reef like a flower bed, a crowd of sea-anemones nestling like chrysanthemums in the niches of the rocks.

" Or, among plants, remember the grace of the birch trees, the glory of a yellow poplar in the spring, when it rises like a golden fountain in the air, the white water lilies floating in the pond, the gorgeous Alpine meadow, the blue bells ringing by the roadside, the quaking-grass with its flower heads quivering like aspen leaves, the withering maples in autumn, the laburnum's " dropping wells of fire," the wood-hyacinths like " the heavens upbreaking through the earth."

The Late Mr. Bryan on Science.

Mr. Bryan before being struck down had prepared an address which however he had been unable to deliver. He had just corrected the proof-sheets. Though most of us will not agree with his anti-evolutionary opinions, the following surely gives one to think :—

" In war, science has proven itself an evil genius ; it has made war more terrible than it ever was before. Man used to be content to slaughter his fellowman on a single plane—the earth's surface. Science has taught him to go down into the water and shoot up from below, and to go up into the clouds and shoot down from above, this making the battlefield three times as bloody as it was before ; but science does not teach brotherly love. Science has made war so hellish that civilization was about to commit suicide ; and now we are told that newly-discovered instruments of destruction will make the cruelties of the late war seem trivial in comparison with the cruelties of the wars that may come in the future.

" If civilization is to be saved from the wreckage threatened by intelligence not consecrated by love, it must be saved by the moral code of the meek and lowly Nazarene. His teachings, and His teachings alone, can solve the problems that vex the heart and perplex the world."

Uuknown Friends.

When inclined to take too doleful a view of life and its difficulties, the advice given to us in earlier days is worthy of recollection—" Count your blessings." If we act upon it, not the least of such blessings is the friendliness manifested in unfamiliar and unexpected quarters. It is a refreshing experience to find that even outside the circle of our known friends there are persons continually thinking of us and longing for our soul's welfare. Recently, when we were away on holidays, and were concerned more for the culture of the body than the usua concern of the soul, there came to us as a glad reminder that we were not forgotten, a communication by post. The sender, with the modesty of a medium desirous of doing good by stealth, omitted both his name and address, and signed himself " one who is concerned for your spiritual welfare." What a touching indication that the world is not so cold and comfortless a realm as we thought it ! True, we could have wished that the means he proposed for our eternal good had been at once more possible and more palatable. The unknown sympathiser in his pre-occupation for our ultimate happiness had overlooked mundane conditions of time and space. A certain notorious mendicant of spiritual goods was to speak on " Unitarianism and the Bible." We only heard of it when it was too late to go.

True, had even circumstances of time and space been propitious we should not have gone for enlightenment to such a source. Long ago we ceased to expect grapes " of thorns or figs of thistles". Nevertheless, our unknown friend would have consummated his kind intention by means of a

little more fore-thought. So, likewise, in the case of another unfamiliar well-wisher. A correspondent, who omitted both address and signature to her letter, bestowed much time and labour upon the enlightening of our soul's darkness. Beginning with a word of appreciation of our recently broadcasted address, she added very many words to show the important Christian doctrines we had omitted to mention. We never received a finer tribute to our powers and what outsiders expect of them! The address was limited to ten minutes in point of time, yet our unknown admirer believed us therein capable of comprehending both time and eternity in our treatment of Christian fundamentals! Our sins of omission may have been many, but time and the microphone wait for no man! Some of the things we perforce left unsaid we might later have ventured to say with marked emphasis if our friend had not both omitted her name and address. But what shall we say of a third correspondent who surpassed those previously mentioned in his effort for our ultimate good? We were warned, in a carefully printed script, to flee from the wrath to come. No ordinary cursive character would satisfy the end of this thoughtful friend—though elsewhere the "cursive" element was not overlooked. Nor did the epistolary art mark the measure of his desire for our redemption. Where moral 'suasion,—or what passes for it in his repertoire, scurrilous abuse—will not avail, he kindly hinted at co-operative steps on the part of himself and other unknown friends of ours to coerce our reluctant footsteps to the paths of his orthodox truth. We are truly grateful for such kind attentions and intentions. So long as they exist and can thus reveal themselves, our own reasonable work is but beginning. We hope to repay friendship not in kind—not in the form of anonymous and abusive epistles—but by the public proclamation of a faith that works not in darkness but in light, that has no threats or fears, but stands four-square to the truth of God and the spiritual progress of enlightened man.

A Condemned Bishop.

Bishop W. Montgomery Brown of Ohio has been condemned for heresy by a bench of eight Bishops. "It is the judgment of this court that you, William Montgomery Brown, should be deposed from the sacred ministry." This sentence has yet to be confirmed by the "House of Bishops."

In the statement presented to his judges, Bishop Brown thus expresses his faith.

I believe in God.

Not, to be sure, in a God with arms and legs and with that human attribute which we call personality; but in the All-in-All, in whom we live and move and have our being, and to whose laws we must all conform if we are to attain the most abundant life.

I believe in God, the Father Almighty.

Not, to be sure, in a literal, biological sense, is my God a father. Not a being with masculinity, as every father must literally be. I use the word symbolically—a precious symbol of the infinite reality which has brought us and all things into being as parts of itself.

Maker of Heaven and Earth.

Not, to be sure, a manufacturer or sculptor, as the minds which first codified this creed conceived their anthropomorphic God to be. Because of the revelations of science, which were denied to them, my Heaven and my Earth are infinitely more complex than theirs. And the symbol "Maker" must be applied to those universal laws which govern infinite cycles of change of which their great but ignorant minds were wholly unaware.

And I believe in Jesus Christ, His only Son, Our Lord.

Once again, not literally. In matters of history I must be guided by the researches of historians, who were necessarily ruthless in their criticisms of ecclesiastical lore.

Nevertheless, regardless of what conclusions historians shall reach, I accept and reverence the symbol of the Son of God—the human manifestation of all that is true and beautiful and good.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

Not literally of course. Modern biology has made the literal acceptance of this belief impossible for any of us. But in stripping us of this literal interpretation it has released the symbol for greater usefulness.

I believe in Jesus, not less than do the literalists, whether modernists or fundamentalists, but more. Jesus, to me, is more than a historical character and more than a third-term in an ancient theological equation. Whatever this court does it cannot strip me of my belief in Jesus. I see in Jesus the man of sorrows—every man of sorrows from the first dawn of human intelligence and oppression; and who, in every instance, was villified and punished and put to death.

I see in him the Eternal Servant. I see in him, every toiling, sweating bleeding son of man. I see in him the uncounted, unnamed and unknown workers of the world, despised and disinherited and crucified —my God made manifest in suffering flesh.

This faith of mine is no cross-word puzzle. It is beyond words. For words at their best are but symbols of the truth. You cannot imprison God within a literal creed. You cannot limit the truth to one incident in Roman history.

I want you to know that I am including in that most holy of all names, Jesus, all the victims of injustice, all the toilers whose unpaid labour has given leisure and luxury to a few, and all those millions who have been sent to war to bleed and die.

Let us not excuse ourselves. We as a church did help to send them to their myriad crucifixions. We blessed the war. We told them that God was on our side and that they were doing a holy thing in fighting His battles for the good of the world. Their blood is upon us. We sent them into shambles of torture and into hell's hat. They were serving their country we told them. And in our liberal-mindedness we directed them to a tribal divinity instead of to a universal God. I want that fact to burn into your consciousness, if the idea of condemning me for my unbelief crosses your minds. As between Christ and Cæsar, the Church chose the State.

(Concluding, the Bishop declared):

Yes, contrary to the chief point raised against me by the prosecution, I believe in God with all my rational mind and with all my emotional soul, I believe in God. Besides, though I am not a saint, I have never committed one of the greater crimes against any man, woman or child, and it always has been, is now and ever shall be my meat and drink to do the will of God.

Brethren of the Court, I now await the issue.

Faith.

Nay, but with Faith I see. Not even Hope,
Her glorious sister, stands so high as she.
For this but stands expectant on the slope
That leads where He,
Her source and consummation, sets His seat,
Where Faith dwells always to caress His feet.

Nay, but with Faith I saw my Lord and God,
Walk in the fragrant garden yesterday.
Ah! how the thrushes sang; and where He trod
Like spikenard lay
Jewels of dew, fresh-fallen from the sky,
While all the lawn rang round with melody.

ROBERT HUGH BENSON.

A Bible Class.

A story is told of one of our English Sunday schools, visited by an outside minister, who asked for a Bible to read from, when no such book could be found. One hears, too, of Bible classes where all manner of things are discussed, including even improvements to Church property and congregational policy, but the Bible is the last thing mentioned. These remind me of societies that advocate a narrow Prohibition while flying the moderate flag of Temperance, and Bands of Hope where never a pledge is taken, but spend the time in little entertainments.

It was, therefore, very refreshing to be present at the Banbridge Minister's Bible Class and find each of the young men and women, Bible in hand, following the lesson with evident interest. The old-fashioned plan of reading a chapter, verse by verse, round the class, which we of an older generation used to find so deadly dull, was not adopted; nor yet the following out of a Bible story. The subject of Prayer, evidently intended to cover a series of lessons, was being introduced. The handling was quite up-to-date and though many illustrations were taken from modern life, those most stressed were from the Bible. The passages were not read through, but simply indicated—chapter and verse being given and turned up by all—with the implication that they were to be studied carefully at leisure; and indeed the speaker had no small gift of arousing this desire to follow the matter up. The Bible formed the foundation of his talk, the lighter, more ornamental parts were drawn from everyday experience, bringing the lesson into the very lives of his hearers. He used the Bible without slavishly allowing the Bible to use him.

Light your Home with a "Titus"

The Petrol Lamp that is safer than a Candle, yet gives the Light of 120 at the cost of burning one

Reduced Price **33/-** Complete

Simple Safe Efficient

The Titus is easy to handle. It generates its own gas without assistance, being pumpless as well as practically noiseless.
The Titus is guaranteed inexplosible. With reasonable care it will never get out of order, and as it gives four hours brilliant light for a penny it is economical in upkeep as well as in initial cost

We shall be glad to demonstrate a "Titus" any time you call

Rankin & Co

Sole Importers for Ireland

4 Berry Street - BELFAST

(Royal Avenue end)

Laymen's League United Service.

If the Laymen's League had done nothing else it would have justified its existence by organising what has become an annual event in our Church calendar—the Ulster Hall Service. In less than a month it will be held again and we are glad to notice that the address is to be delivered by one of our fellow countrymen, the Rev. Herbert Barnes. Although Mr. Barnes has never had a charge in Ireland, he is ever welcome in our pulpits, and no one who has heard him can look forward without pleasure to the prospect of hearing him on this occasion.

A feature of the service is its bringing together in one act of worship those whose homes lie far apart and making them feel the common call of our common cause. It is not and it never has been a proselytizing proposition, nor an attempt to put our beliefs forward to the disparagment of others. The main thing is to bring our own people together and make them feel less isolated units than members of our organised communities. This is also accomplished by the Sunday School Conference, though here the social side is more distinctly catered for, and the pity is that there are not more opportunities for inter-congregational unions. The Rev. A. L. Agnew deserves high praise for his work in this direction, when he takes his congregation in motor chars-a-bancs to visit the outlying churches. Other congregations might well copy, instead of (as I hear some did at the last Ulster Hall Service) being disinclined to close their evening service (where they have one), or having any part or lot in the undertaking. Expensive? Yes! And a fatiguing journey to boot, but think of the moral effect of your presence upon yourself and others; think of the uplift you will both give and receive by joining with hundreds of your co-religionists in one act of devotion. Let there be no calculating whether it would be "worth while." It is your presence or absence that makes it "worth while," or not. Let clergy and laity join in organising parties for Belfast on November 1st. This is a matter in which all can help.

It is hoped these words will not be misconstrued into casting doubt on the success of this year's United Service, or anything in the nature of "drumming people up" for it. The writer has no such intention. He knows that those who have attended the previous services will be there this year and is simply concerned to point out to others what they are missing. The sermon may be good—or it may not—that depends on an individual; the devotions may be devotional or not, for these too are dependant on one individual; the same applies to the solos, whether from organist or vocalists; but the uplifting spirit, pervading the service, is derived from two thousand souls linked together to do honour to our Heavenly Father.

British League of Unitarian and other Liberal Christian Women.

Now that the programme of the winter's work among our Churches is taking shape, it is to be hoped that some interest will be taken in the above Society, and that some tangible result of the paper read by Mrs. E. R. Jackson at the Larne Rally on June 27th, 1925, will be forthcoming.

A valuable asset to the proposed Forward Movement in the Church would be the gathering together of the women of our churches into societies, to work together for the good of the cause.

Apart from providing a group of women ready organised for church work, by **"uniting"** so much more

can be accomplished than by individual effort. Members are drawn together in mutual helpfulness and higher service by meeting in neighbourhood gatherings and simple devotional services and are better able to co-operate with the men in their efforts for liberal religion.

Through League Fellowship organisation, members are able to keep in touch with those leaving the districts, finding friends for them in their new life abroad.

Through the "Friendly Links" correspondence members can find kindred spirits in all parts of the world.

Through the literature of the League members can find strength and help for themselves and guidance in teaching their little ones.

Through the monthly letter members receive information of what other branches are doing and exchange practical suggestions.. There are already two branches in Belfast and it is hoped to form with the co-operation of other churches a "District League," for the benefit of the Unitarian Women of Ulster.

Mrs. Rossington, the President of the First Church, Rosemary Street Branch, and Mrs. Watkins, President of the Mountpottinger Branch, will be glad to welcome new members. Mrs. Glynne Davies is the Fellowship Correspondent for the Comber district until a branch is formed there.

Where a sewing class or kindred society already exists it will be a simple matter to affiliate with the Central League and so become members of a great and living organisation, and avoid self-absorption and self-contentment, and extend sympathy to fellow workers throughout the United Kingdom and Overseas Dominions.

Every assistance will be given in forming new branches and literature explaining the objects of the League will be sent by MRS. E. R. JACKSON, MYRTLEBANK, RAVENHILL ROAD, BELFAST.

"Forward March," or going to the Front.

In all battles, whether with gunpowder or with theological arguments, it is not everybody who has courage willingly to go to the front. Many prefer a quieter and safer place in the rear, and some who by accident find themselves in the front, are very desirous of changing their position.

In the struggle against the errors of orthodoxy as preached by many Evangelists, Unitarians are carrying on a battle with great odds against them, and many are those who when in company with strangers shrink from owning their opinions. But those who boldly proclaim that they are Unitarians are like the soldiers who step forward to the front. Our Liberal Christian friends who refuse to be called Unitarians are the soldiers who keep in the rear. They are not altogether useless in the fight, they make our number appear larger.

They are like the foreign regiment, which, at Waterloo, Wellington wisely stationed at a safe distance, as the only way in which he could make use of them. Those of us who wish to drop the Unitarian name which they once accepted, and to retrace their steps and become nondescript are like soldiers stationed more forward in the battle than they would like.

There are many in orthodox churches who won't run the risk of fighting—particularly some clergy—like the Belgian cavalry at Waterloo, who owned their horses, and did not choose to lose their property in the battle. But the discouragements which keep many in the rear are with others motives to go forward. Every one should try to be a hero in the cause of truth. And really the difficulties which attend the theological struggle are not very serious. All that is required of us, is that everyone should take more interest in their church and its affairs and on proper occasions profess his or her Unitarian-

ism. It is the duty of every Unitarian to be a missionary of his faith to preach by their life if not by words.

It matters not so much what work I do, as
that I bring to something all my best.
Those who may choose their task are few,
so few there needs must be some answer
to the rest.
There are so many lives with broken wings, so
many eager souls aflame with hope.
Ground dustward 'neath the hell of Little
Things, or set through blinded alleyways
to grope.

For one must sit and tend the glowing peat,
and shut his heart to spring winds
calling wide,
And one must walk the world on wistful feet,
who longs for home and flame—sweet
chimneyside ;
And one must lead who rather would be
led, and one must follow who might
master be,
And one plods down a furrow who instead
might thrill a world with new-born
artistry.

And so I think it cannot matter much just
what it is my hands are called to do.
If broom or palette proffers to my touch, or
dear or drab the highway lies to view.
For I believe that He who wove for each,
upon his loom, one silver thread agleam,
Shall read his heart beyond the need of speech
and set his feet at last on Paths of Dream.

MARTHA H. CLARK.

Reports.

Belfast : First Church.—This congregation is entering upon its winter's work with much vigour and under very encouraging auspices. The Special Sermons on "Unitarianism" given during the month of September by the minister (Rev. H. J. Rossington), have created considerable interest, as was shown by the large and increasing attendances. It has been remarked how many persons of a thoughtful type came to hear and were favourably impressed by the presentation of a liberal and reasonable Christian faith. But while many outsiders have thus been reached and interested, the needs of members and their friends are not being overlooked. A Congregational Social will be held this month. A series of six social gatherings has been arranged for the elder scholars of the Sunday school and the young people of the Congregation. The Women's League has in hand a full and attractive programme of engagements, and in the carrying out of this they will have the help of outside sympathisers. Altogether, there is ample promise of a very comprehensive and successful series of events to minister to the fuller life and usefulness of the church and its institutions.

* *

Belfast : All Souls' Church.—On the morning of September 1st, 1925, a pretty wedding took place in this church, the contracting parties being Miss Elizabeth May (Lily) Neill, younger daughter of Mr. James Neill and Mrs. Neill, Roden Street, Belfast, and Charles Robert Eakins, of the Ministry of Finance, Northern Ireland, son of William Eakins, official in the Belfast Corporation, and Mrs. Eakins, of Alexandra Park Avenue. A considerable congregation assembled to witness the ceremony, which was conducted by the minister, *pro tem.*, Rev. Alex. A. Ashworth. After the service in the church, a reception was given by Mr. and Mrs. Neill, in Rosemary Hall, Elmwood Avenue, and a large number of friends of the parties accepted invitations, and partook of the generous hospitality, among whom were the Right Hon. Thomas Moles, M.P., and Mrs. Moles—uncle and aunt of the bridegroom. Rev. Alexander O. Ashworth gave expression to the warm good wishes of the friends, and was supported by Mrs. Moles. Mr. Neill and Mr. Eakins, senior, and the bridegroom responding to this. Music and dancing succeeded, and early in the afternoon, the bride and bridegroom departed, amidst many good wishes, to spend their honeymoon in Portstewart.

Belfast : York Street.—The minister's second anniversary was marked by a special service on September 6th Several of our country congregations were represented, including Dromore, where the church was closed for the evening and a party of fifty with their minister made the journey to Belfast by omnibus. Tea was provided for country friends before and after service. The choir rendered anthems from 6-30, and before 7 o'clock the doors had to be shut and many unfortunately turned away. This is the fourth successive service at which it has been impossible to accommodate the congregation, over 500 people having been seated on the past few Sunday evenings. The 36th Troop of Boy Scouts attended in uniform. In the course of his sermon, Mr. Agnew, referred to the rapid growth of York Street, which in two years had risen from being one of the smallest congregations in the denomination to be almost the largest. Despite many losses and the fact that almost £300 had had to be raised and spent, the congregation was now almost self-supporting. The entire work of renovation was done by members, and volunteers would build a gallery as soon as the materials could be obtained. A social was held on Monday evening and the attendance, particularly of young people and our newer members, was most encouraging. On Sunday, September 13th, the Sunday School was re-opened with a "children's church," at which a large number of adults were present. This service will be held monthly in future, and in other ways it is hoped that the Sunday School will soon be made what it ought to be in the present size of York Street. Mr. W. M'Cartney has organised a large class of boys which promises to be most valuable, and teachers have been found for all our classes. The Boy Scouts have commenced Ambulance Work under the capable direction of Dr. Hill, and a pack of cubs has also been started. The church guild are about to commence their winter's work and the attempt to gain a further hundred members during our Minister's third year seems likely to succeed. The financial situation remains our greatest difficulty but it becomes easier as our membership increases, and as our handling of the envelope scheme becomes more efficient. In common with the other city churches we would welcome new members of our own household of faith from the country. They will find a service similar to their own, and friends eager to make them at home. It is a source of gratification to have built up a large and active congregation in the course of two short years, especially in our demonination, but it is surely a matter to cause reflection that in the labour, sacrifice and struggle involved, the least support has come from where the most might have been expected. We hope that in the work which lies ahead members of our own and other congregations will rally round and make the task easier for our own loyal workers. The minister will be glad to hear from friends in the country of any Non-Subscribers, especially young people who may have come into the district. Very often these either drift into other denominations, or into non-church going habits, before we are aware of their presence in the city.

* *

Mountpottinger. — The Sunday School excursion which had been postponed from the month of June, since the proposed date clashed with the Monster Rally at Larne, was held on Saturday, September 5th. The selected spot was Donaghadee and it is a matter of regret that the enforced postponement until so advanced a date in the season, was reflected in the attendance, which was below the average. Perhaps the dismal outlook in the morning had something to do with this, but those who made the journey were rewarded by bright sunshine later in the day although they could have desired a little less edge on the wind.

IS YOUR COAL

"JUST AS GOOD"

AS MILLIGENS?

Phone 2514

Miss J. Barry, who though resident at Bangor for some years past, still keeps up her membership with Mountpottinger, made the journey specially to meet her old friends whilst we were also happy to come across Mr. Chris. Gordon, who has been spending the whole summer at this healthy resort.

The Holy of Holies.

Elder Father, though thine eyes
Shine with hoary mysteries,
Can'st Thou tell what in the heart
Of a cowslip blossom lies ?

" Smaller than all lives that be,
Secret as the deepest sea,
Stands a little house of seeds,
Like an elfin's granary."

Speller of the stones and weeds,
Skilled in Nature's crafts and creeds,
Tell me what is in the heart
Of the smallest of the seeds.

" God Almighty, and with Him,
Cherubim and Seraphim,
Filling all eternity—
Adonai Elohim."

G. K. CHESTERTON.

Printed by J. Adams, King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository Rosemary Street, Belfast: and from Rev. H. J. Rossington, Ardeevin Cadogan Park, Belfast, to whom all communications respecting the Magazine should be addressed Business Agent—Rev. George J. Slipper 7 Trevor Hill, Newry, Co. Down.

T. & J. M'ERVEL, Ltd.

Seed Merchants and Implement Agents,

FEEDING STUFFS. ARTIFICAL MANURES

Mowers, Reapers, Binders. Horse Rakes, Swath Turners, Rick Lifters, Potato Diggers, Turnip Cutters, Chaff Cutters Grinding Mills, Ploughs, Harrows, Cultivators, Horse Hoes, Threshing Setsr Churns. Boilers, Lawn Mowers, Garden Rollers, and every other requisite fo the Farm.

40 VICTORIA SQUARE,

BELFAST.

Telephone 1047. Telegrams: "M'Ervel. Belfast

Call, write, phone or wire

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1. **Hon. Secretary—Mr. C. J. M'KISACK.**

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock ; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly soilicted, and should be sent to

Rev. G. J. SLIPPER, Hon. Treasurer, 7 TREVOR HILL, Newry.

DAILY MEDITATIONS. A Manual of Devotion for Morning use. Compiled by W. G. TARRANT, B.A. **1s. Net.** Postage 1d.

NIGHT UNTO NIGHT. A Manual of Devotion for Evening use. Compiled by W. G. TARRANT, B.A., **1s. Net.** Postage 1d.

Since these little manuals for quiet hours were issued many years ago there have been many testimonies to their usefulness, and in response to a continued demand it has been decided to republish them, with some revision by the Compiler.

GOD AND THE WORLD. By S. H. MELLONE, M.A., D.SC. **1s. Net.**
This book deals with the bearing of recent and contemporary science, and especially of biological science, on the foundations of theistic belief. The titles of the Chapters are: "The Universe"; "The Power not Ourselves"; "The Revelation of Law"; "Life and the Lifeless"; "The Lesson of Evolution"; "The Revelation of Purpose"; "The Revelation of Ideals"; "The Conflict of Evil with Good."

THE LOST RADIANCE OF THE CHRISTIAN RELIGION. By L. P. JACKS, M.A., D.D. Second Edition. Stiff Covers. **1s. 3d. Net.**

"On the whole it is probably the finest utterance that the well-known editor of the "Hibbert Journal" has yet delivered."—CHRISTIAN WORLD.

THE MORAL BASIS OF THE LEAGUE OF NATIONS. By VISCOUNT CECIL, K.C. With an Appendix describing the work of the League down to September, 1923. Cloth, **2s. Net ;** Paper Covers, **1s. Net.**

LINDSEY PRESS,

5 Essex Street, LONDON, W.C.2.